

THE  
RATIONAL CONDUCT  
OF THE  
HUMAN MIND,  
MORAL and RELIGIOUS.  
BY A  
MORAL CHRISTIAN.

---

“ Slave to no Sect, who takes no private Road,  
“ But looks thro’ Nature up to Nature’s GOD.  
“ Pursues that Chain which links th’ immense Design,  
“ Joins Heav’n and Earth, and Mortal and Divine.  
“ Sees that no Being any Bliss can know,  
“ But touches some above and some below.  
“ Learns from this Union of the rising Whole  
“ The first, last Purpose of the human Soul,  
“ And knows where FAITH, LAW, MORALS, all begin,  
“ All end in Love of God, and Love of Man.”

POPE.

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M D C C L X X V I I .

# RAILROAD CONDUCT. ADVERTISING.



A circular library stamp with a decorative border. The text "LIBRARY OF THE MUSEUM OF THE AMERICAN INDIAN" is arranged in a circle around the center. At the top of the circle, the words "BY MAIL" are printed. The center of the stamp features a detailed illustration of a Native American figure, possibly a chief, holding a staff or shield.

Y A T A A S  
A C T I O N S  
I N C L U D I N G  
T H E C O M P A N Y

## ADVERTISEMENT.

*BE it understood, that by Christian is intended and meant, one fully convinced, and firmly persuaded of all the plain and evident truths of Christian Revelation, as contained and declared in that Gospel, which brought life and immortality to light.*

*By Moral is characterised one, who walks according to Knowledge in that persuasion, in a constant, practical, unforced, unfeigned obedience to all the terms of that gospel, shewing forth the Liveliness of his Faith, by the strict and consequential Conformity of his Life and Manners corresponding therewith.*

*See*

See CLARKE's *Evidence of N. and R. Religion*,  
p. 90, 6th Edit. 1725.

“ Moral Virtue is the foundation and the  
“ sum, the essence and the life of all true  
“ religion. For the security whereof all  
“ positive institution was principally de-  
“ signed. For the restoration whereof all  
“ revealed religion was ultimately intended,  
“ and inconsistent wherewith or in oppo-  
“ sition to which all doctrines whatsoever,  
“ supported by what pretence of reason or  
“ authority soever, are as certainly and as  
“ necessarily false as God is true.”

INTRO-

Ms. C. 2.9. v. 155. 155.

# THE GOLDEN VERSES OF THE PYTHAGOREANS.

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B

# Introducing a Poem

THE first of a series of  
poems intended to be  
published monthly from  
the time of Mr. B.  
containing the best poems  
selected from the best  
and most popular  
writers of the day.

GEORGE C. BROWN  
has taken up the task of  
editing the series, and  
will be assisted by  
PITTACUS BIRKBECK, C. H. C. HANON,  
and PERRIANDER.

There is to be a  
given to this work  
by the best  
writers of the day,  
and the  
best  
poetry  
of  
the  
day.

Being a short history of the Seven Wise Men of Greece  
(a) every 13 words a grond

## Introductory Preface.

**T**HE FIRST GRECIAN SAGES, (1) whom genius, industry, and goodwill to mankind, distinguished from the many, were from that useful and beneficent *pre-eminence*, dignified with the title of WISE MEN, as they certainly were, comparatively speaking; being blessed with higher talents, knowing more, and improving that knowledge to the benefit of others.

GRECIAN RECORDS have preserved, and time has spared us the names of seven, constantly called the *Seven Wise Men of Greece*, viz. THALES, PITTAUS, BIAS, SOLON, CLEOBULUS, CHILON, and PERIANDER.

THERE is some difference in the accounts given of these Wise Men, but this appears pretty certain; viz. that they lived cotemporary; that their ages were nearly equal; and that they

flourished about the same time; their whole period being about 88 years. (2.)

**THALES**, was the first whose researches and study extended to natural *Causes* and *Phænomena*, or the regular appearances of things. Astronomy, some mathematical problems, preserved by Euclid, owe their first rise to him among the Greeks. He treated of eclipses, and divided the year into 365 days.

**SOLON** is celebrated as a law-giver, (3) and the other five were pure moralists, exerting their *reason* and *understanding* to make men like themselves, religious, social, and good; teaching, and still more strenuously enforcing, by their own *example* (4) first given, the several duties and obligations of piety and moral virtue, with the true peace and comfort flowing from both.

We do not, however, find any regular system; their instructions going no farther than detached, useful, concise, apothegms, or short, but very expressive sentences. (5)

Of  
B

## P R E F A C E.

v

Of these we select two, universally instructive, and equally appropriate to all times and persons.

*Nothing too much, says one, let nothing exceed its proper bounds, or natural obligations:* whenever it is found doing this, stretching beyond the *mark*, (however great and true the virtue may be in its just application) the *dignity, strength, and beauty* of it is diminished, if not lost.—*Be not righteous overmuch, says the wise Preacher.* (6)

HORACE was well apprised of this excellent principle, which he thus illustrates, with his usual eloquence and perspicuity, in the fifth Ep. of the First Book, v. 15.

*Insani Sapiens, nomen ferat aequus iniqui,*  
*Ultra quam satis est, virtutem si petat ipsa.*

Let *Wisdom, folly, Right, unrighteous be,*  
*That Virtue seeks, beyond the just degree.*

WHAT we have chosen next, is the highest and most comprehensive of all: Other preceptive Maxims, though wise, judicious, and profitable, have relation only to some particular emergencies of safe and prudent conduct; but know thyself

takes in and settles the whole conduct of life, and comprehending the *whole Man*, is the readiest way to make him *what he ought*, and what *every wise Man desires to be*. But of this in the sequel.

At the same period of time, though not in the same rank and order with the *seven*, rose up that surprising extensive genius, the celebrated PYTHAGORAS.

He could not be dignified with that assumed title of *wise*, seeing he totally disclaimed it.

Being at the court of LEON, (7) the King asked him if he was one of those so famous for wisdom, whom all Greece called *wise Men*? No, replied PYTHAGORAS, I claim no pretensions to that high title. I profess myself a *Philosopher*; not a *wise man*, but a lover of wisdom. My study is *Philosophy*, the love of wisdom.

THE curious reader will find a full account of him in Stanley's Lives of the Philosophers.

We come now to a more particular disquisition of this distinguished title, *Wise Men*, and the

the several pretenders to it, till Providence raised up SOCRATES, that shining Light of the Heathen world. SOCRATES stands the first introducer of *Morality*, as the primary object of true *Philosophy*; he first attempted to bring *the uncertain researches and enquiries*, the fruitless jarring speculations, of pretended *Wise Men*, the philosophers, as well his predecessors as cotemporaries, to more *rational speculations and enquiries*, the knowledge of the *Man* himself; applying all his *study* and *attention* to the *philosophy of the mind*, both in *theory* and *practice*, (8) drawing it from *ounds* to *things*, from *fancy* to the *heart*; he studied the improvement of the *Man*, in *things that* were wholly within *his own sphere*, taught *him* to dive into *himself*; to know his own *real good* and *happiness*, wherein it must consist, and how attainable: He explained the *nature* and *importance* of *religious* and *social Duties*, and what is more, set *himself* the example, as well as the *preacher*, of *Piety*, *Morality*, and *Self-conduct*;

Trac'd

30 *Trac'd natural Duties in a shining Light,*  
-31 *Proving that Friends to Virtue must go right;*  
1. *Of heavenly Precepts catch'd a beaming ray,*  
2. *And clear'd to sound Philosophy the way.*  
3. *His honest Heart, clear Head, and intelligent Mind,* removed the *rubbish*, by which the *dark-ness* and *blind presumption* of *Sophisters*, had *incumbered* and *obscured* the *paths of virtue and truth*. He took off the *Veil* which hid both from the *clear understandings* of *Mankind*. He led them from *inexplicable*, at least *uncertain* *studies*, to *solid* and *useful* *truths*.

4. *At his appearance, that long-usurped pom-  
pous title, wise, sunk to nothing. He appro-  
priated Wisdom to the Deity, saying, that God  
only was, or could be called wise, and no other  
Wisdom so called, could be worthy of the name.*

5. *THE Delphic APOLLO being consulted who was  
the wisest Man, gave for answer, SOCRATES; but  
he denied the fact, and questioned the veracity  
of the oracle, till after mature deliberation within  
himself,*

himself, he thought he had discovered the true reason that moved APOLLO to set forth this declaration.—PLATO tells us, that he went to several of the reputed *wise Men*; that upon a serious and close examination he found none, not a single one, who knew what *true Wisdom* was, though all laid a peremptory claim to the knowledge of it, while their practice and open behaviour plainly proved their *ignorance* of it; whereas he professed his own ignorance in all things, this one excepted, that he knew his ignorance, and was well assured that he knew nothing beyond his knowing this; that therefore, according to APOLLO, he excelled others because they were *all wise in their own conceits*, imagining themselves *knowing* in what they knew nothing of; while he acknowledged, that he knew nothing; wherefore this must certainly be the true reason why APOLLO had pronounced him the *wisest*; this being the only *Wisdom of Man*, not to think he *knows* what he has no *true Knowledge* of: They boast, says he, of *Wisdom* and *Knowledge*, but give no *tokens* of either, while their practice contradicts both. (9)

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He committed nothing to writing: his teaching was all personal and verbal. PLATO (10) and XENOPHON, his nearest and more immediate Disciples, have preserved to posterity, the whole of his *Doctrine, Life, and Conversation*, his peculiar method, as well as original, of reasoning and convincing.

Of all the various detached moral Documents thrown out by these Sages of the first Race, the primary one, as we observed above, was GNOSTHI SEAUTON, recognize thyself.

*Self-Knowledge* is the highest, and most desirable Attainment we are capable of.

“Know then thyself——

(says our admired Poet)

“The proper study of Mankind, is Man.”

Again,

“And all our Knowledge is ourselves to know.”

Essay ii. and iv.

THE regular, safe, happy conduct of life, depends upon it;—how low and despicable is that

that *Mortal*, who lives known to all around him,  
unknown to himself. (11)

LET us know then, that this happy art, *Self-Knowledge*, depends upon, and consists in *Self-Examination*; how is it possible that any one, who never *examines*, who never *scrutinizes* nor *reflects* on his own daily conduct, should know what that conduct may be as to right or wrong? how far the effect and result of *sound judgment*? how far *passions*, *appetites*, or *affections* govern him, and prevail against his own *peace* and *comfort*, or that of his connections?

As *Self-Knowledge* is a most happy acquirement, so on the contrary, *Self-Ignorance* is a most unfortunate debasement. *Self-ignorance* is like a soil naturally good, uncultivated: for as this produces (seeing it will produce something) *weeds*, and *unprofitable herbage*; so that brings forth nothing but dangerous errors, dissipations, and the like. (12)

You will perhaps say, this is *rational*, *just*, and *good*; the advice is *salutary*, but removes not

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not the difficulty; it shines in the cabinet, carries a pleasing aspect on paper, but practice is the *Sine qua non*, the substance, and how to catch this substance, is the question; that it may be caught is certain, because many have attempted it, succeeded, and recommended it, experimentally. The difficulty lies not in any art or science to make it attainable, but in the want of due attention, a disregard to the means; which, when rightly known, duly pursued, and seriously put in force, will prove infallible, as we hope to make appear.

TREATISES are extant, written by learned and judicious men, to explain the nature, as well as to set forth and illustrate the use of this so necessary *Self-Inspection*. *Know thyself*, without which all other knowledge is unprofitable, if not dangerous.

MANY and various are the *Rules* given; but then these *Rules*, however well digested, exceed the *Strength of Memory*, to some prove tiresome, and too frequently obstruct all useful applications.

HERE the Reader will find them all reduced to one plain, simple, intelligible method, so plain, so obvious, that nothing more can be wanting than attention, application, and perseverance.   
Thus far have we traced and pointed out Self-Knowledge, as it concerns, and relates to our moral conduct and behaviour.—But there is another species of Human Knowledge, or knowing ourselves, equally necessary, if not even superior, being indeed the first in the Order of Things; opening and enlarging our view of the former, the great Hinge on which that turns.

LET us call this the *physical*, it is not like the other, a Knowledge of what I am doing, but of what I am, whether the Brute and I are Fellow-Creatures, or whether there is not a greater difference between us, than between me and a pure Spirit. By this happiest, best Knowledge, I shall free myself from the Folly of the Sceptics, the pride of the Stoick, and the neglectful indolence of the many, from all doubts and scruples, whether to act or rest; whether to deem myself a <sup>divine</sup> serious

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divine offspring, or a mere mortal *Brute*, a curious piece of organized matter.

THERE now appears before us two species of knowing *ourselves*, the *moral* and the *physical*; the first of which we have attempted, the other we shall give, as we find it elegantly expressed and illustrated by a late excellent writer. (13)

“ Am I but what I seem, mere *Flesh and Blood*,  
“ A branching channel, with a mazy flood ?  
“ The purple stream that thro’ my vessels glides,  
“ Dull and unconscious flows like common tides.  
“ The *pipes*, thro’ which the circling *juices* stray  
“ Are not *that thinking I*, no more than *they*.  
“ This frame, compacted with transcendent skill,  
“ Of moving joints, obedient to my will ;  
“ Nurs’d from the fruitful glebe, like *yonder Tree*,  
“ Waxes and wastes, I call it *MINE*, not *ME*.  
“ New matter still, the mould’ring mass sustains,  
“ The mansion chang’d, the *Tenant still* remains ;  
“ And from the fleeting stream, repair’d by food,  
“ Distinct, as is the *Swimmer from the Flood*.”

A noble author shall give further strength to this interesting subject.

“ How little regard soever may be shewn to that moral Speculation or Inquiry, which we call the Study of ourselves; it must in strictness be yielded that all Knowledge whatsoever depends upon this previous one; and that we can in reality be assured of nothing, till we are first assured of what we are ourselves: for by this alone we can know what Certainty and Assurance is.” Vol. iii. Misell. Reflec. 4. Ch. 1. p. 192.

“ If it be certain that I am; 'tis certain and demonstrable who and what I ought to be, even on my own account, and for the sake of my own private happiness and success.”

Ibid 194.

“ THUS at last a Mind, by knowing itself, and its own proper powers and virtues, becomes free and independent; it sees its hindrances and obstructions, and finds they are wholly from itself, and from opinions wrong conceived. The more

“ more it conquers in this respect, (be it in the  
“ least particular) the more it is its own *master*,  
“ feels its own *natural liberty*, and congratulates  
“ with itself on its own advancement and pro-  
“ sperity.”

Ibid 204.

THE artificial mirror is a most useful and commodious *Instrument of Vision*, and a happy invention. It gives a lively compleat representation of every exterior *form* that comes before it; and thus enables *us* to see perfectly, examine and adjust our *bodily frame* in every part: what otherwise is impracticable to our *Eyes*, becomes readily perspicuous by doubling the mirror.

SUPPOSE we call this little work before *us*, by analogy, a *mental Looking-Glass*, void of all mechanism, dependant solely on *spiritual, intellectual Energies*; may it not then, from these considerations, very pertinently be deemed a *mirror of the mind*? Let us consider its use and application. The artificial shews very distinctly the *exterior*; this will shew the *interior frame*, the *constitution and disposition of the mind* and *beats*; in a word, the man himself. (14) *FLASHES OF ZARODANTY* *I don't see PROFIT BUT* *BLESSINGS*

But notwithstanding this great *Analogy* in their Effects, there is a wide difference in their Operations. The real mirror shews all the beauties and symmetry of parts, as likewise all irregularity and deformity, but has no inherent power to add or diminish. It serves, indeed, and helps towards the adorning and embellishing the one; to the concealing also, in some measure, what is displeasing in the other: whereas we shall find an intellectual Glass sufficient for both purposes, to improve, and to rectify.

THE following paraphrase, and what is annexed to it, is the (present) Looking-glass here intended, as will more fully and clearly appear in the subsequent explanation, having first given some brief account of the original verses, delivering in poetical form, all the precepts of piety and virtue, taught by PYTHAGORAS.

THE certain undoubted compiler of these versified doctrines, whether one or more, is not ascertained further than this, that they are a true Pythagoric composition, containing all the moral Instructions in which PYTHAGORAS so eminently excelled,

excelled, and placed his chief delight, and tho' they were not his verses, but the production of his school, they gained that applause by which they stood distinguished from all other compositions, the transcendent title of GOLDEN VERSES, which for their utility and conciseness, exceeding whatever had appeared before, is a standing testimony to that esteem they originally drew from their first auditors, and have ever since maintained with all good and virtuous minds. (15)

We come now to their use and application, drawing from them that *infallible, simple, concise rule, or method, proposed above.*

We want not catalogues, long or short, of duties, neither those of vices and failings. Whoever seriously and attentively reads these VERSES, will read HIMSELF: He must see and know wherein his temper and disposition correspond, wherein they deviate from, the rules and precepts before him; so that, if happily these pieces should strike a reader's mind, he will carry with them a tacit retrospection of himself, a secret unpremeditated approbation or dislike of

of his pursuits or aversions. If we seriously and earnestly attend, we must be conscious (the reflection is natural) how far our *appetites* and *passions* keep within their natural bounds and salutary exertion, subject to our *controul*, regulated by reason and untainted understanding; or what deviation we make from their true end or design, by immoderate and blind indulgence, whether from temporary occurrences and temptations, or from habitual inveterate practices; whether we only *step aside* from the right-hand road, or *run precipitately* into the left, and there continue. In a word, whether temperance makes us easy and happy in the proper use of our faculties, or through intemperance, on the contrary, we become restless and over anxious from the abuse of them, and which of these has the most constant and prevailing power over us.

“ *Thus says a learned speculative author:*

“ *The covetous fancy, if considered as the cause of misery, (and consequently detested as a real ill) must of necessity abate: and the ambitious fancy, if opposed in the same manner with resolution, by better thought, must*

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"resign itself, and leave the mind free and dis-  
"encumbered, in pursuit of its better objects."

Charact. Vol. III. p. 203.

IN confirmation of what we have so strenuously advanced, let us make trial of a few lines.

For example, when I read these:

— The pleasing gust  
Of palate, grateful, undermining foe,  
Replete with malady; superfluous sleep,  
Sleep, thief of time: the carnal appetite;  
Sensation fierce, and anger's daring rage.

A moment's reflection will rouse up that consciousness by which I know what indulgence I give to this pleasing gust: be it to the prejudice of my mind, my health, my family, or perhaps to *all these*; shall I not then, having such a cautionary precept here, and finding the like repeated and further enforced; shall I not, if *wise* and considerate, look attentively into *myself*, *my State of Body and Mind*, and if needful, reform whatever I perceive irregular and prejudicial?

AGAIN,

AGAIN, am I impatient, murmuring and repining at the common accidents of life? and very few, if any, can be called uncommon, exclusive of those we too often bring upon ourselves, will not the following lines, full of seasonable advice, sweetened with a comfortable alleviation:

---

What human ills  
And disappointments Providence permits  
Thy lot; sustain with even mind, yet try  
All proper means, if happily there may be  
Some cure, or relaxation; this withdrawn  
Be noted, fewer ills pursue the good.

SEE here is the remedy against a crowd, which fly away and disperse at the sight of virtue and goodness.

Fewer ills pursue the good.

Will not, I say, an admonition thus softened, remind me of so great an error, which serves, only to increase that perplexity, which patient resignation and humble submission would be sure to lessen, and in some cases totally remove.

These two instances, selected from the many,  
are sufficient to set forth, illustrate, and maintain  
the truth of our assertion.

ESSAYS

EVERY attentive reader may, if so inclined,  
prove them by his own experience. For there  
is scarce a sentiment but what is adapted either  
to the practical or the cautionary, and therefore  
must necessarily strike all well-disposed *Minds*,  
more or less.

HAEC HACTENUS. Thus far have we traced  
the use and benefits arising from *Self-Recognition*,  
KNOW THYSELF; with the readiest, as well as  
surest means, leading directly thereto. The rule  
we have laid down is plain, simple, easy of com-  
prehension, and (what is the great beauty of it)  
infallible. What still further tends to recom-  
mend it, the task is neither so laborious, nor so  
difficult as may at first be imagined; use will  
make the undertaking familiar and pleasant; a  
good will, steady attention, and resolute perse-  
verance are the standing requisites.

W<sub>3</sub>

We add nothing more than this *modest* address to all *Readers*, in the words of a judicious critic (POPE) :

“ Survey the whole, nor seek slight faults to find,  
“ Where nature moves, and virtue fills the mind,  
“ Whoever thinks a faultless piece to see,  
“ Thinks what ne’er was, ne’er is, nor e’er shall be.  
“ In ev’ry work regard the writer’s end,  
“ Since none can compass more than they intend;  
“ And if the means be just, the conduct true,  
“ Applause, in spite of trivial faults, is due.”

Norwich, 1777.

EDW. HOPSON.

#### P O S T S C R I P T.

THAT the reader may see, if desired, how closely we have preserved the original, only making it subservient to the elegance and copiousness of our language and style, we give him a literal interpretation, which the anonymous translator of HIEROCLES’s Greek Commentary has prefixed to that exquisite illustration of the GOLDEN VERSES.

THE

THE Notes, in which we endeavour to explain and illustrate particular doctrines, are set forth apart, and follow in the course of reading. This method, we think, hath a two-fold advantage; it prevents interrupting the reader's attention, and breaking the thread in the primary and principal part; and produces, in the next place, a useful repetition of the precepts to which it refers:

By *Truth* and *Virtue* taught, the tuneful art,  
To raise the *Man*, attempts to strike the *Heart*;  
To swains, to kings, or heroes unconfin'd,  
Here grasps the whole, and sings to all *Mankind*.  
For vain illusions shews that *Nature's Light*,  
By heav'n's own laws confirm'd, directs us right;  
That *social* and *religious* love bestow  
The purest *Bliss* a human *Mind* can know.

N O T E S  
TO THE  
INTRODUCTORY PREFACE.

(1) The name of *Philosopher* was not then known.

(2) Their birth on or about the 36th Olympiad; from thence to the 58th Olympiad, when they appear to be all extinct.—This account sets them 544 years before the Christian æra, 148 prior to Socrates, who lived 396 before this æra.

(3) He gave a body of laws to the Athenians, upon which his bosom friend Anacharsis observed, That laws were like spiders webs, to catch weak flies, and be shattered by wasps and hornets. They may be all seen in Stanley.

(4) Let us observe here that pertinent remark of Horace,  
Art. Poet. 180.

*Segnius irritant animos demissa per Aures,  
Quam que sunt oculis commissa fidelibus & que.  
Ipse sibi tradit Spectator.*

Slow the excitement which the ears impart;  
What strikes the eye, brings feeling to the heart.

(5) The reader who has leisure and curiosity, may find much entertainment and useful knowledge in Stanley's Lives of the Philosophers.

(6) Aristotle thought this maxim defective.—I cannot, says he, approve or be pleased with that saying, *Nothing too much*; for what is wicked and bad can never be hated too much.

(7)

(7) King of the Phlians. Phlians was a little Grecian state in Peloponnesus. Cicero Tusculan Questions.

Here we have the origin of *Philosopher* and *Philosophy*.

(8) Cicero gives this account of him in his Tusculan disquisitions, l. v. 4.

Again, in his Academics, l. i. 4. He held, says he, all other studies in things beyond our reach, useless; and even whatever might lie within our compass the same: in a word, whatever tended not to a *virtuous good life*.—This was the best object of enquiry, according to him, to know what are the *true virtues and vices*, what is *real good* and *real evil*. Cicero ibid.

(9) Are we not prompted to call out with *Erasmus*, O holy admirable *SOCRATES*! art thou not worthy the imitation of all, (not in thy own *age* only, but of all *mankind*), who shall have the happy power and opportunity of knowing and understanding thy memorable life and actions?

(10) *PLATO* has preserved his doctrines, with his method of reasoning and teaching. *XENOPHON* has given the memoirs of *SOCRATES*, in which we may easily trace his character, principles, and the *true conduct of his life*. Collier has given an English translation.

(11) *SENECA*, in the tragedy of *Thyestes*, Act. II. Char. extr. draws a more fatal consequence.

*Illi mors gravis incubat,  
Qui notus nimis omnibus,  
Ignotus moritur sibi.*

To

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xxvii.

“ To him I fear  
“ The face of death will terrible appear:  
“ Who flatt’ring in his life his senseless pride,  
“ By being known to all the world beside:  
“ Does not himself, when he is dying, know,  
“ Nor what he is, nor whither he’s to go.”

COWLEY.

(12) CONFUCIUS; *Philosophus Sinensis*, or the Chinese Philosopher, sets forth the neglect and want of this *self-inspection* and *examination*, as the ground-work of those ill practices and habits, which he perceived so prevalent in his days. He then gives the exemplary character of the Emperor *XIV*, the cure and method he took to know himself.

It stands recorded in the Chinese annals, that this Emperor caused a *tablet* to be placed in the *outward court of his palace*, on which his subjects had full permission to give their *opinion* and *advice*, and likewise to remonstrate, if he ever appeared to act inconsistently, or commit any fault.

CONFUCIUS was born 551 years before CHRIST, so that in point of time he was *contemporary* with our *Grecian sages*, but without any possible intercourse, communication, or even the knowledge of *each other*.

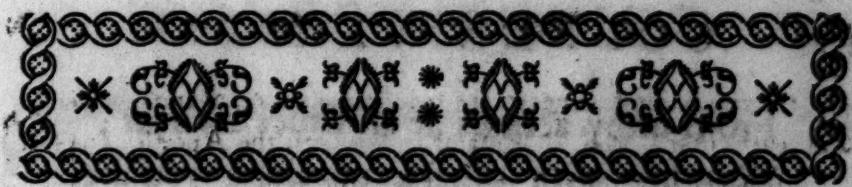
And yet what is worthy our *observation*, his moral precepts and instructions are either many the same, or very similar to the *Greek* and *Latin moralists*; and we may find some things, in which he corresponds very aptly with *revealed religion*. May we not, from instances like these, very justly infer, that in all *ages* and *civilized nations* there have been *clear heads* and *honest hearts*. And do we not find, wherever we meet with them, that they have always thought, acted, and taught alike in those points.

points which most concern the *well-being* of mankind, universal and particular: Which leads us to say with the Apostle, "God hath never left himself without a witness."

(13) Dr. ARBUTHNOT, whose genius and virtue proved an honour to his country, and to human nature. The whole piece may be seen in Dodsley's Collection, vol 1, p. 180.

(14) SOCRATES was wont to say, that *men* were very accurate and curious to *dress* and *adjust the body* by help of a glass, but took no thought or care to *adorn the mind by virtue*.

(15) GALEN is reported to have had such a sensibility and regard for them, that he repeated them every morning before he would enter on the business of the day.



T H E  
GOLDEN VERSES  
OF THE  
PYTHAGOREANS.

(1) FIRST the immortal Gods, as rank'd by law,  
Honour, (2) and use an oath with holy awe.  
Then honour heroes, which mankind excel;  
And Dæmons of the earth, by living well.  
(3) Your parents next, and those of nearest blood,  
(4) Then other friends regard as they are good.  
(5) Yield to mild words and offices of love;  
Do not for little faults your friend remove.  
This is no more than what in you does lie,  
For power dwells hard by necessity.  
(6) Do these things so; but these restrain you must,  
Your appetite, your sleep, anger and lust.

(7) From

(7) From filthy actions at all times forbear ;  
Whether with others, or alone you are,  
And of all things, yourself learn to revere. ]

(8) In deed and word to Justice have an eye,

(9) Do not the least thing unadvisedly ; ]

(10) But know that all must to the shades below ;

(11) That riches sometimes ebb, and sometimes flow.

(12) Bear patiently what ill by heaven is sent,  
And add not to your griefs by discontent ;  
Yet rid them, if you can, but know withall,  
Few of those thunder-storms on good men fall.

(13) Oft good and ill do in discourse unite ;  
Be not too apt t' admire, nor yet to slight ;  
But if through error any speak amiss,  
Endure 't with mildness, but be sure of this :

(14) That none by word or action you entice,  
To do or speak to your own prejudice ;  
Think before action folly to prevent. ]

(15) Rash words and acts are their own punishment ;  
That do, which done, after you'll ne'er repent. ]

(16) That which you know not, do not undertake,  
But learn what's fit, if life you'll pleasant make ;

(17) Health is a thing you ought not to despise,  
In diet use a mean and exercise, ]  
And that's a mean whence does no damage rise. ]

(18) Be

# GOLDEN VERSES

2

(18) Be neat, but not luxurious in your fare,

(19) How you incur men's censure have a care;

(20) Let not thy state in ill-tim'd treats be spent,  
Like one that knows not what's magnificent:

(21) Nor by a thrift untimely, rake too clean,  
'Tis best in every thing to use a mean.

(22) Be not mischievous to yourself; advise  
Before you act, (23) and never let your eyes  
The sweet refreshings of soft slumber taste, }  
Till you have thrice severe reflections past }  
On th' actions of the day, from first to last ; }  
Wherein have I transgres'd? What done have I?  
What duty unperform'd have I pass'd by?  
And if your actions ill, on search, you find,  
Let grief; if good, let joy possess your mind.

(24) This do, this think, to this your heart incline,  
This way will lead you to the life divine:  
Believ't, I swear by him who did us shew  
The mystery of four, whence all things flow,

(25) Then to your work, having pray'd heaven to send  
On what you undertake an happy end.

(26) This course if you observe, you shall know then  
The constitution both of Gods and men: }  
The due extent of all things you shall see, }  
And Nature, in her uniformity, That

## GOLDEN VERSES.

That so your ignorance may not suggest

Vain hopes of what you cannot be possest.

(27) You'll see how poor, unfortunate mankind

To hurt themselves are studiously inclin'd,

To all approaching good both deaf and blind.

The way to cure their ills is known to few,

Such a besetting fate does men pursue :

They're on cylinders still roll'd up and down,

And with full tides of evil overflown.

(28) A cursed inbred strife does lurk within,

The cause of all this misery and sin :

Which must not be provok'd to open field,

The way to conquer here's to fly and yield.

(29) And now, from ill great Father set us free,

Or teach us all to know ourselves and thee:

Courage, my soul, Great Love is their ally,

Their duty, who by nature's light descry.

(30) These rules, if to that number you retain,

You'll keep and purge your soul from ev'ry stain.

(31) Abstain from meats, which you forbidden find

In our own traditions, wherein are defin'd

The purgings and solution of the mind.

Confider

(32) Consider this, then in the highest sphere,  
Enthrone your reason, the best charioteer.

(33) So when unbodied you shall freely rove  
In the unbounded regions above ;  
You an immortal God shall then commence,  
Advanc'd beyond mortality and sense.

A  
PROSAIC INTERPRETATION  
OF THE  
FREE AND LIBERAL  
PROSAIC INTERPRETATION

GOLDEN VERSES.

(1) **L**E T the first honour be paid to the IMMORTAL GODS, in that order the law directs.—(2) With highest reverence to that sacred test the OATH.

Illustrious Heroes and Terrestrial Demons claim thy next worship according to established rites.

(3) Then follows the honour due to thy Parents, and all who stand in the nearest relation to them.

(4) In thy friendly connections chuse those who are the most friends to virtue.

## PROSAIC INTERPRETATION, &c.

7

(5) Mild words and deeds benevolent deserve approbation and compliance.

Wherefore let no slight offence raise thy indignation and resentment against a friend— as far as lies in thy power: for power dwells close by necessity.

(6) These are the duties thou must know:— but in what follows, thy authority and command must be exerted, to keep them in proper subjection.

Such are appetite, sleep, anger, and carnal irritations.

(7) Be guilty of no turpitude with or without a companion: but let the principal regard and reverence be paid to thyself.— Commit nothing privately, which the presence of another would make thee ashamed of.—(8) See that justice be made the rule and measure of all thy words and actions.

(9) Neither submit to any one thing unworthy the man of reason and understanding: (10) Remembering that Death is the fix'd portion of all.

(11) To come and go is the very nature and purport of riches: Disbursement is as requisite as their receipt.

(12) Many are the ills by the *Powers above* allotted to the *Human Race*: What share thou mayest have, bear with due patience and submission:—murmur not; but try, as thou mayest be able, to heal and alleviate—bearing this in mind, that much less of this *evil Fate* will attend on those who are pure and upright.

(13) Thou wilt find great variety in the reasoning and sentiments of mankind, both good and bad: be not alarmed, neither suffer thyself to be moved.—Should any thing false be started up, bear it with candor; giving heed to all I say.

(14) Let no one entice thee by good words or specious offices to say or do what is not perfectly right: deliberate, and act not precipitately, least thou run into folly.

(15) Rank him with the lowest class, who speaks or acts without discretion and discernment.

Whatever thou doest, be careful that nothing injurious may attend it.

(16) Undertake nothing that thou art not master of:—learn what is necessary, useful, and becoming: so shalt thou attain that height of ease and comfort thou art capable of.

(17) Be not negligent of thy health: let a due medium regulate thy food, drink, and even exercise.—A medium that admits nothing redundant, or deficient, and therefore can never become prejudicial.—(18) Accustom thyself to that way of life, which is salutary, and not luxurious.

(19) Avoid whatever may give rise to calumnious envy.

(20) Never entertain unseasonably, like those, who have no thought of propriety.

(21) Neither be thou mean and illiberal—  
but remember that all things succeed best in the  
middle way.

(22) Do what cannot hurt thee in its con-  
sequences, ever deliberating before thy pur-  
pose takes effect.

(23) Suffer not sleep to overtake thee, till thou  
hast fully reviewed the transactions of the day.—  
Have I been guilty of irregularities? How have  
I employed my time? Have I omitted, what I  
ought to have done?—Begin with the first of  
these, and proceed regularly.—If then thou  
art conscious of any one point reproachful,  
correct thyself: if all is right, have peace and  
comfort.

(24) See now wherein consists thy labour:  
see here thy care, and the objects of thy love.

The steady pursuit of which, shall bring  
thee into those paths, that lead to celestial  
virtue.

(25) But never attempt this arduous task,  
without imploring the Gods to assist, and en-  
able thee to complete thy desires and ende-  
avours.

(26) And this completion when attained,  
shall give thee to know the constitution of the  
IMMORTAL Gods, and MORTAL Men;—  
wherein they differ, and how far they may be  
said to agree.  
Thou shalt know also, far as may be fit  
and expedient, one nature similar throughout.

So shalt thou never *hope* for things not  
*hopeful*, nor remain in ignorance of what chiefly  
concerns thee.

(27) Thou shalt see men wrestling with *self-*  
*acquired* evils.—A miserable set neither seeing  
nor understanding the *real good* that lies open,  
and within their reach.

† See the preceding Translation, No. 24.

Few are they, who can or will apprehend the remedy of their own unhappy conduct.

Such is the fatal blindness of their bewildered minds.

Behold they are carried to and fro, like cylinders, that roll from side to side, loaded with endless matter of destruction.

(28) While contention, dire companion, lurks concealed, from their very birth, and encreasing by provocation, is never avoidable but by flight.

(29) O! *Father Jove*, thou wouldest deliver all from these troubles, by giving to all the knowledge of what *Spirit* they are made.

However take thou heart, seeing a *Divine Nature* resides in mankind, revealing and manifesting whatever is sacred and divine.

(30) In which, if thou hast any part, thou shalt compass what I have thus *authoritatively* set

set forth, and by thus healing thy soul, relieve it from these difficulties.

(31) Observe our directions concerning thy diet: and regulate thy abstinence accordingly.

(32) Weigh every instruction, taking for thy charioteer REASON, that highest gift of HEAVEN.

(33) Thus when thou quittest this body, if thou enter the free Æthereal regions, thou shalt become an IMMORTAL, INCORPOREAL BEING, never more subjected to any *mortal Dissolution*.

# A PARAPHRASE

from only flat soft soil. (A)

# PARAPHRASE

# ON THE BATTLEFIELD

# GOLDEN VERSES.

(1) **T**o one eternal, self-existent Lord,  
Author of thee, and all, thy prayer  
and praise, and daily tribute of submission pay.

(2) Thy word hold sacred. Those in power  
ordain'd  
Of HIM, in whom all power begins, all ends, 5  
Revere, with free obedience to his laws,  
As due.

(3) Our parents stand the next, and each  
Degree of kindred,

(4) For the rest, who most  
Excel in virtuous wisdom, best deserve 10  
Thy love and close attachment.

(5) Ever mild  
With softening words and deeds benevolent  
Comply, nor for offences slight forget  
The friend; but know the pow'r of acting free,  
Like to necessity obliged we stand, 16  
The good to follow, as the ill to shun.

(6) Such thy attention due to these; yet here  
Deem not thy work compleat, the passions need  
A strict habitual watch, that none prevail 20  
To shake thy purpose. First the pleasing gust  
Of palate, grateful undermining foe,  
Replete with malady; superfluous sleep,  
Sleep, thief of time: The carnal appetite.  
Sensation fierce; and anger's daring rage. 25

(7) Whate'er incites (if evil lurks beneath)  
Social, or self-inviting, never yield  
The least assent; yet to thyself be paid  
The chief regard, and here let useful shame  
First op'rate. Reverence to thyself will prove 30  
A safe-

16 A PARAPHRASE ON

A safeguard in thy lonely hours, to check  
The tempting privacy of thought or deed,  
And keep thy conscience clear: he must be good,  
Whose virtue unattested stands secure.

(8) Each word, each action, by the strictest  
rules

35

Of justice measure;

(9) And let reason be

Thy constant guide; right reason who obeys,  
In the same view obedience pays to God,  
Reason's best effort.

40

(10) Oh! remember death,  
To all the sons of earth alike decreed,  
Inevitable doom. —

(11) In frequent change

The pride of riches lies, their use and end  
Is circulation prudently dispos'd,  
Without profusion free. —

45

(12) What human ills

And disappointments providence permits

Thy

## THE GOLDEN VERSES. 17

Thy lot, sustain with even mind, yet try go to 50  
All proper means, if haply there may be 37  
Some cure, or relaxation, this withal needeth  
Be noted, fewer ills pursue the good. 38

(13) Various the reas'nings which the human  
mind

Suggests, both well and ill ; of these let none 55  
Alarm thy soul, or captivate thy sense :  
In judging be not rash, to error lend  
A patient ear, and candidly support 39  
The cause of Truth : and all that I make known,  
Keep unreserved. 40

(14) Oh ! never be seduc'd  
By soothing speech, or more alluring deed  
Of seeming kindness, nor by threaten'd ill,  
To do or speak the thing, which carries not  
The clearest proof of right. 65

(15) In all pursuits  
Reflect, that nothing foolish may ensue ;  
Who acts or speaks without reflection, shews  
A Mind disarm'd. Do thou employment chuse  
In things that know not after-pain, or sad 70  
Repentance :

(16)

(16) Nor to what beyond thy sphere  
 And compass lies, aspire: content thyself  
 With what is needful, and may best complete  
 Thy purpose; thus confirm'd, thou canst look back,  
 With cheerful mind to recognize the past 76  
 Safe conduct and employment of thy life.

(17) Health is no small concern; oh! slight  
 it not;  
 In meats and drink, in exercise, observe  
 The proper mean; the mean that I advise 80  
 Is such as best may keep thee free from pain.  
 (18) Of every kind; still careful that thy food  
 Be pure, subservient to thy health.

(19) Avoid  
 Whate'er may give to envious calumny 85  
 Her wish; 'tis she that takes delight to spread  
 With biting tongue, unmindful of her own,  
 Her neighbour's failings and misguided steps;  
 Enlarging what uncertain rumours throw:  
 For true or false, all suit alike her taste. 90  
 Thy course let prudence steer; and thus secure  
 Escape the venom of her restless tongue.

(20)

(20)\* Profusive waste beware, the empty boast  
Of prodigals, insensible of what is right,  
And laudable. 95

(21) Nor let the sad reverse  
Take place: delight not in the useless hoard,  
Unsocial pile of wealth; the miser's curse,  
Penurious want.

(22) From these extremes select  
The happy medium, that which cannot hurt 100  
Or name or substance be thy aim; and wait  
Till judgment and experience form thy course,  
Secur'd from each of these absorbing rocks; 181  
Whilst reason every step commends.

(23) Yield not 105  
Thy senses to the soft embrace of sleep,  
Till thou hast thrice attentively review'd  
The parting day; what errors, what the good,  
Improv'd or slighted: with the first begin

\* These Extremes are finely painted by our Philosophical Poet, Ep. III.

That secret rare, betwixt th' Extremes to move  
Of mad Good-nature, and of mean Self-love.

The

The scrutiny, and thus if any deeds 110  
 Or word, or thought appear perverse, let this  
 Awake contrition, and the firm resolve  
 Of future care: If good, solace thy soul 120  
 With inward joy, nor wish a nobler bliss, Set  
 Than what the self-approving hour imparts 130  
 To virtuous minds. Self-wisecrched

(24) Such be thy labour, such 140  
 Thy study and delight; by these a true 150  
 Celestial virtue thou shalt gain; and this 160  
 By wisdom's sacred awful name I swear, 170  
 Wisdom, eternal spring of nature's laws. 180

(25) But first divine assistance, to complete 190  
 The arduous task, implore, 200  
 (Resolve diligend)

(26) And know, possest 210  
 Of these, all nature shall to thee unveil 220  
 Herself, divine and human, to unfold 230  
 How that co-operates, while this obeys. 240  
 Thou too shalt know (far as thy present station 250  
 Admits to know) one equal nature still 260  
 And similar to all, thus taught, no vain 270  
 Desire or fruitless wish shall thee assail. 280  
 (q.s.) 290  
 (Explanatio) 300  
Of

Of blessings unattainable, nor shall  
Deceit pervert thy mind.

(27) Look round, survey  
This busy world: how few are to be found 135  
Self-known! how few that to instruction yield  
Their own conceits! What numbers shall we find  
Self-wretched, self-distress'd, a headstrong race,  
Lost and bewilder'd in the treach'rous glare  
Of painted clouds; who neither see nor hear 140  
The num'rous blessings waiting at the door.  
Of their own ills, few take the pains to know  
The cause or remedy; so strong the fate  
That hovers o'er and warps the mind, enslav'd  
By baneful habit unforeseen.—Behold 145  
Like stones cylindrical they still push on,  
(Reason discarded, and reflective thought,  
Those sovereign antidotes to restless care)  
With empty repetitions, big with woe,  
And pains, that go beyond the pain they shun. 150

(28) For baneful strife, connate, companion fierce  
Injurious lurks, this never let us dare  
Provoke, but by submissive flight avoid.

(29) O Heavenly Father, set thy creatures free  
From this dire train of evil, give them more 155

Explicit knowledge of their real state,  
And expectations; give them greater strength  
Of mind, more virtue, or temptation less.

(30) Yet take thou courage, since tho' mortal, man

Partakes some principle divine, to whom 160  
Cælestial nature doth impart, whate'er  
Is requisite to know, and which, when known,  
Shall give thee to enjoy the happy fruits  
Of all these rules, and healing save thy soul  
From tyranny of passions, guilt, and fear. 165

(31) Remember our instructions in the choice  
And use of food: Observe what best secures  
The body healthful, and the mind sedate.  
(32) Ponder each precept, and submit the reins  
Of thy career to reason's surer sway. 170

(33) If thus, the earthly mould dissolves,  
thou reach  
The freedom of the heav'nly spheres, no more  
Mortality thy doom, the soul shall mount  
A spirit pure, Immortal, and Divine.

**3 H O R T R E M A R K****FOREGOING VERSES.**

**A**NCIENT PHILOSOPHY, as it considers and regulates the conduct of human life, may not improperly be styled the religion of nature, seeming to prepare the way to a more explicit revelation. This divine revelation is given, and with regard to the moral practical part, becomes an authoritative confirmation of the moral law and dictates of right reason, taught by that philosophy. The same duties and obligations; the same objects of these duties and obligations, namely, the Deity, neighbour, and self, appear in both. In these verses are they not illustrated with great force and energy? Are they not strongly enjoined, strengthened with a kind of prophetic promise (to encourage our hopes and expectations) of a future immortal state? The

same natural end appears also in both. Philosophy (says an ancient commentator) is the purification and perfection of human life. The first, by purifying and freeing it from the brute tendencies of a material mortal body; while the other restores it to its own natural purity, and state of happiness, and draws it to a nearer resemblance of its divine original. And is not the design, intent, and one great end of the whole preceptive part of divine revelation the same? To complete, by an authority more express, the restoration aimed at by philosophy, and bring us back to what we ought to be, rational and consistent creatures, under the government of one all-wise, good, and omnipotent providence.

#### NOTES

(2) The first. It is a spirit disease master of offence, &c.

most becomes inward sin, impulsive, and works the same, &c.

nauseous.—But how according then the most becomes inward sin, &c.

# A SHORT REMARK ON NOTES

3-42

# PARADE PHRASES

# GOLDEN VERSES.

and the best part of the day is over.

THE COUNTRY OF THE CLOTHESLINE

Wherein our GOD, ourselves, our Neighbour meet,

To make the Conduct of our Lives compleat. To make

**SACRED THY WORD.** The honest and upright look

(1) SACKED THE WORK. The honest and upright look on their sword with the same indelible restriction as on their

or will such anyone ever take *this* freely and unnecessarily. [His]

and alone is, and ever will be his bond.—Whoever makes no

science to counteract and falsify his word or affirmation

emnly given, will have little or no restraint to forego his  
privileges for the sake of justice.

th, when interest or any worldly emolument stands in competition with it.

...p. 55. last of 3 pages

(4) *Who most. Sancta cibos comitum.* Says Juvenal, viii. 127.

was rendered in Dryden's collection. *ant* *viscous* *and* *weak*

"Let none but men of honour you attend,

"Chuse him that has most virtue for your friend."

(5) **The Friend.** If a friend gives matter of offence, resent-

... becomes natural and justifiable, and while the cause subsists.

avoidable.—But soon as the offending friend becomes sensible

that he has done wrong, desires reconciliation, and makes a decent overture towards it; then will resentment, but not less remission, be both in thy power: Thou art in this respect free to either side; but the last is now thy duty as a man; therefore necessarily incumbent.

“ Like to necessity oblig’d we stand

“ The good to follow, as the ill to shun.”

(6) Such.

“ Attention, habit, and experience gains,

“ Each strengthens reason, and the will restrains.”

POPE,

*The pleasing gifts, &c.* These are the most natural, as they are the most necessary passions and appetites. They are likewise our most grateful propensions, when kept within their proper bounds, answerable to the wise order and design of providence; but beyond these limits, most pernicious, and self-destructive.

“ Happy, says our learned and pious *Terp.*, is he who is not engag’d in controversy with his own passions, and comes off superior. Who makes it his endeavour, that his follies and weaknesses may die before him.”

Preface to *Eccles. Hist.* p. 45.

See how strenuously the accurate moraliser *SARTORIUS* recommends this useful practice, from the ill consequences that must follow the neglect of it. Vol. iis p. 167.

These affections (*the self-passions*) often become contrary to our real interest. They betray us into most misfortunes, and into the greatest of unhappinesses, that of a profligate and abject character. As they grow imperious and high, they are

“ the

“ the occasion that a creature in proportion becomes mean and  
“ low.”  
“ It appears there can be nothing so miserable in itself, or so  
“ wretched in its consequence, as to be thus impotent in tem-  
“ per, thus mastered by passion, and by means of it, brought  
“ under the most servile subjection to the world.”

Our sagacious Pope has given us a true estimate and balance  
of the passions and appetites. *Essay on Man*, ii. 113.

“ These, 'tis enough to temper and employ ;  
“ But what composes man can man destroy ?  
“ Suffice that reason keep to nature's road ;  
“ Subject, compound them, follow her and God.”

When reason is the discreet mistress, and the passions mild,  
obsequious hand-maids, the united families of body and soul  
go on with mutual harmony, support, and ease. \*

(7) The pleasures of vicious pursuits are attended with labour,  
assiduity, frequent disappointments, and remorse ; at the same  
time that the enjoyment is transitory, often momentary, always  
hazardous.—But the pleasure and satisfaction that accompany all  
active virtue consist not like the former, in the mere present, tho'  
temporary enjoyment. They leave behind them a most comfort-  
able, pleasing reflection, and consequential delight, which outlives  
the past fruition.

(8) *Obedience to right Reason*, (says Hierocles, in his commen-  
tary) is obedience to God.

(9) *Death*. The advice given by Horace will illustrate this  
ever necessary memento, by keeping the soul awake to her real good,  
and checking all intercourse with that which would obstruct it.

L. i. Ep. iv.

\* See *Spectator*, Vol. vi. No. 408.

Omnibus

*Omnem crede diem tibi diluxisse supremum.*

"Let each approaching day be deem'd the last,

"That no repentance may reproach the past."

To-morrow I will better live,

Is not in man to lay;

The morrow can no sureties give,

The wise make sure to-day.

(11) *Frequent Change.* "To whom can riches give repute or trust, go good by

Content or pleasure, but the good and just?" said most

Pope's Essay, iv. 185.

(12) *Human ills.* Patience and resignation will alleviate real ills, and are also preventives of the imaginary.—Murmuring, repining, and indulgence give them strength, and increase their bitterness.—Thus "Fewer ills pursue the good."

These lines, which Pope applies to Virtue, are very suitable to this sententious admonition of our Greek moralist,

"E'en while she seems unequal to dispose,

"And chequers all the good man's joys with woes;

"Tis but to teach him to support each state

"With patience this, with moderation that;

"And raise a base on this one solid joy,

"Which conscience gives, and nothing can destroy."

See the note in Warburton's Edit. Essay iv. ver. 316.

— *Quo fata trahunt, retrahuntq; sequamurq;*

*Quicquid erit, superanda omnis fortuna ferendo est.*

En. v. 710.

To fate's vicissitudes conform thy will,

Patient endurance softens ev'ry ill,

With mildness, fortitude, and fortitude.

(15)

(15) Disarm'd of his reason, attention, and understanding.

The wise think, and then speak?

The weak man speaks, and then thinks?

The foolish speak, and never think at all.

(23) This instruction cannot be better explained than by practice: words can never make it plainer, than as it is here delivered. The practical part is the surest illustration of it. Seneca, in his gd book on Anger, ch. 36, very pathetically recommends it from his own experience. There is an entire translation of all his writings, by Doctor Tho. Lodge.

*Self-approving tour.* The noble moralist, in his rhapsody, part 4. sec. 3. p. 434. furnishes the reader with a fine comment on this *self-approbation*.

May we not esteem as happiness that *self-enjoyment* which arises from a consistency of life and manners, a harmony of affections, a freedom from the reproach of shame or guilt, and a consciousness of worth and merit with all mankind, our society, country and friends? all which is founded in virtue only; a mind subordinate to reason, a temper humanized and fitted to all natural affection.

Can these be at any time over-valued?—Can these be ever taken from us, or can we be ever hindered in the enjoyment of them, unless by ourselves? How can we better praise the goodness of Providence, than in this, "That it has placed our happiness and "good in things we can bestow upon ourselves?"

(28) For baneful strife. The passions and appetites that arise from within, those natural dispositions of the bodily organs, may and must be resisted; they cannot be reduced by flight; for who

can

## NOTES TO THE PARAPHRASE

can fly from himself? — But those temptations and incitements, which spring up from what is exterior and foreign, have no conqueror but flight. This is the best, if not the only safeguard against strife, and its associate anger. Thus duly security against their fatal consequences.

(29) *O heavenly Father.* This is a petition dictated by the light of nature to the Deity, for relief against this weak and fluctuating mortal state: Here is a fine sensibility of weakness and insufficiency, and the necessity of a divine assistance, conformable to what *revelation* has laid more open and perspicuous. And yet if we quit the mere appearances of things, and give every point of view its true and proper light, we shall possibly find these weaknesses and infirmities a blessing; their end and design tending to our real advantage.

For he needs not, (says our noble moralizer, to whom we once more apply) be over and above solicitous as to the fate of *virtue in this world*, who is secure of hereafter.

“ For had the good and virtuous of mankind been wholly prosperous in this life; had goodness never met with opposition, nor merit ever lain under a cloud; where had been the trial, victory, or crown of *virtue*? where had the virtues had their theatre, or whence their names? where had been *temperance* or *self-denial*? where *patience*, *meekness*, *magnanimity*? “ Whence have these their being? What *merit*, except from *hardship*? What *virtue* without a conflict, and the encounter of such enemies as arise, both from within and from abroad?”

The Moralist, Part 2. sec. 3. p. 275. seq.

Let

OF THE GOLDEN VERSES.

31

Let us subjoin these excellent corresponding lines from  
Essay on Man, ii. ver. 104.

Strength of mind is exercise, not rest.

"The rising tempest puts in act the soul,

"Parts it may ravage, but preserves the whole.

"On life's vast Ocean diversely we fail,

"Reason the Card, but Passion is the Gale."

"

"

"

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11  
OF THE COUNTRY TOWN

~~11  
I am a simpleton, a fool, a blockhead, and  
I have no business in this world.~~

~~11  
A good boy is a boy who is kind to others.~~

~~11  
A good boy is a boy who is kind to others.~~

~~11  
A good boy is a boy who is kind to others.~~

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A good boy is a boy who is kind to others.~~

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A good boy is a boy who is kind to others.~~

**T R U E L O V E**

11  
10

**G O D**

ON THE  
**T R U E L O V E**  
OF  
**G O D.**

# ПЯТЕЙКА

“ Virtue alone is Happiness below.”

“The only point where human life begins will

“Any reader of the book, without the tell to it,

—*qisq on diiw̄ babaans atol ni ū̄ ka*”

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• **SHYCE DUE TO MANY WOES** •

## P R E F A C E.

THE true antient philosophers, who made the pursuit of virtue their study and delight, disdained and discountenanced all interested views in their attachment to her. They strenuously maintained her own intrinsic value, that she stood not in need of any foreign allurements, but would even despise them, when offered in competition with her endearments. That she came not without her own self-reward—*Virtus est sibi dos*, their standing maxim. Virtue is her own portion; she brings all her possessions with her.—Our moral poet gives similar encomiums to this moral deity.

“ Virtue alone is Happiness below,  
“ The only point, where human bliss stands still,  
“ And tastes the good, without the fall to ill.  
“ The joy unequall'd, if its end it gain;  
“ And if it lose, attended with no pain.  
“ And where no wants, no wishes can remain,  
“ Since but to wish more virtue is to gain.

SEE

See how elegantly and philosophically SENECA sets her forth. Do you ask me, says he, what I seek from Virtue? Herself; she has nothing better: her price is, She, Herself; — *Interrogas quid petam ex Virtute? Ipsam, nihil enim habet melius, ipsa pretium sui.* — *On Happy Life, ch. ix.*

Again, in his fourth Book of Benefits, ch. i.

— *Quid enim est turpius, quam aliquem computare, quanti vir bonus sit? cum virtus nec lucro invitet, nec absterreat damno; adeoque, neminem spe ac pollicitatione corrumpat.* — What can be lower, than for any one to compute, how much shall I get by being a good Man? What will my gain turn out? seeing Virtue neither invites by gainful promises, nor deters by detrimental threatenings, so that she cannot be said to corrupt any by specious hope and promise.

*Rerum honestarum pretium, in ipsis est.* The price of honest practices is in the very practice. And ch. xvi. *Fixum est illud, honestum ab nullam aliam causam, quam quia honestum sit, est.* — No other consideration should make us honest, than what

What arises from real Honesty. This is a determined point.

LASTLY, ch. xviii. *Ingratum voco, quisquis metu gratus est.* He passes with me as ungrateful, whose gratitude proceeds from fear, not daring to do otherwise.

THE influence of this liberal attachment to whatever is honest and virtuous, (which no worldly powers could bribe into the least deviation, nor fears obstruct the perseverance) has given to some cool reasoners, a handle of reproach to Revelation; and particularly the Christian dispensation, as shewing no intrinsic, or inherent value or obligation in the great duties themselves, which it teaches, and commands; but rather enforcing an involuntary obedience by severe threatenings and horrid fears. On the other hand, alluring, as it were, by promises, and hopes of inconceivable happiness. Is not this, say they, making religion, (the basis and spirit of which is pure unfettered love) a

love) a kind of *mercenary* traffic, resulting from mere hope or fear, security or danger?

BUT our noble and learned speculator SHAFESBURY, allowing the plausible appearance of the charge as reasonable and just, gives a most judicious, rational, and consistent solution of this seeming difficulty.

How, says he, shall one deny, that to serve God by compulsion, or for interest merely, is SERVILE and MERCENARY? Is it not evident that the only true and liberal service paid, either to that Supreme Being, or to any other superior, is that, which proceeds from an esteem or love of the person served; a sense of duty or gratitude, and a love of the dutiful and grateful part, as good and amiable in itself? And where is the injury to religion from such a concession as this? Or what detraction is it from the belief of an after-reward or punishment, to own, 'That the service caused by it is not equal to that, which is voluntary and with inclination, but is rather disengenuous, and

" and of the slavish kind?" Is it not still for  
" the good of mankind and of the world, that  
" obedience to the rule of right should some  
" way or other be paid, if not in the better way,  
" yet at least in this imperfect one? And is it not  
" to be shewn, That although this service of " Fear  
" be allowed ever so low or base, yet religion  
" still, being a discipline and progress of the  
" soul towards perfection, the motive of reward  
" and punishment, is primary, and of the high-  
" est moment with us; till being capable of more  
" sublime instruction, we are led from this servile  
" state to the generous service of affection and  
" love?" — Characteristics, vol. ii. in the Mo-  
" ralists, part iii. sect. iii. p. 272.

TRUE it is, that the *Christian gospel* is full of  
promise and threatening, reward and punish-  
ment, like the *Jewish economy*, with this diffe-  
rence; that here all is *temporal and carnal*,  
there all *divine and eternal*; and good reason is  
given for it above.

AND yet notwithstanding this, a serious en-  
quirer, one who knows, that *Religion* without

ЭНТИО

*Love, is like a well-compacted body without health, will find Love recommended, and made the true and sole touchstone of piety and duty towards God and MAN. Faith and Hope are made the grand engines; but Love the consummation and perfection of pure Religion.*

*THIS Love we endeavour to maintain, illustrate and promote, and give it a complete victory over that hideous and terrifying adversary, SLAVISH FEAR.*

THE PRAECE

ON THE

**T R U E L O V E**

God and man, and hope are made the  
basis of the love; but love the communication of

**G O D.**

• • • • •

**E P I S T L E**

• • • • •

*To the Rev. T— M—, D. D.*

*Respic quid prodest praesentis temporis ævum;  
Omne quod est, nihil est, præter AMARE DEUM.*

Think what the present time will best improve;  
All, all is nought, if GOD has not our Love.

**W**ITH serious mind and willing ear attend,  
Mark the grand point, religion's noblest  
end,

On mere externals, and a servile fear,  
Who plans his worship without love sincere,  
And free obedience, never shall remove  
His guilt, which nothing can absolve but love. (a) 5

Fearful remorse a libertine may move at  
 To wish for peace, and mercy from above.  
 A conscious dread of pain unknown may warm  
 The frozen conscience, and the mind alarm.  
 If then his conduct rightly he surveys,  
 Sees and laments his wild misguided ways:  
 A single heart if then to Heav'n he turns,  
 A heart that, from conviction, truly mourns;  
 The errors of his former course perceives,  
 And all his ill-plac'd flatt'ring passions leaves;  
 Virtue with secret charms his bosom fires,  
 Confirms his zeal, and quickens his desires;  
 Loos'd from deceitful joys, he soars on high,  
 Love gives him wings, and mounts him to the  
 sky!  
 The convert soul, of baser habits clean,  
 Feels love compleat the change, begun by fear;  
 Whilst heavenly joy confirms his soul in peace,  
 His pardon seals, and all his terrors cease;  
 Not so the wretch, who, impious and profane,  
 Loves nothing that is good, yet starts at pain;  
 From vice to prayer alternately who runs,  
 Nor thinks of piety, but danger shuns,

In vain alarm'd by fear such miscreants fly  
To church, and to absolving priests apply. 30  
The solemn modes of ritual worship yield,  
No substance, but a mere delusive shield : (c)  
Useless and dead the written law remains,  
In that obedience, which no love retains.  
Altar and absolution but prepare 35  
A vain external refuge to their care ;  
Slaves to their lusts, tho' tortur'd with remorse,  
They see the rock, yet alter not their course.  
For love, the true inseparable part (d)  
Of all amendment, touches not the heart. 40  
Thus savage nations, thro' mistaken fear,  
To smooth his malice, Lucifer revere. (e)  
No—howso'er the ignorant contend,  
Most sure the force of truth can ne'er descend  
On those who love not, those who ne'er aspire  
To raise within their breast the heavenly fire. 46  
Fear may alarm the soul, that vice endears ;  
True virtue fixes not, 'till love appears.  
Think not that God approves the trembling heart,  
Where filial love and duty bear no part. 50  
One obvious instance shall the whole explain :  
Remark that church, where pride and blindness  
reign ;

Where

Where virtue, truth, and piety give place to  
 To empty pomp, delusion, and grimace; <sup>not doing</sup> W  
 Where zeal ill-plac'd persuades without controul. <sup>W</sup>  
 The trembling heart, but unconvinced soul. <sup>56</sup> I  
 They sin, confess, and pray, then sin again, <sup>it wou</sup> H  
 And thus, the heart impure, add stain to stain; <sup>on W</sup>  
 Sooth'd and deluded by the artful play <sup>the reglum</sup> I  
 Of subtle priests, and their imperious sway. <sup>60</sup> A  
 Intrepid teachers, who in height of pride <sup>it wou</sup> W  
 Their fellow creature, and their God deride. <sup>wou A</sup>  
 What God forbids, they daringly command, <sup>it wou W</sup>  
 And keep his laws conceal'd, that theirs may stand. <sup>it H</sup>  
 Mark how they teach obedience to their will. <sup>65</sup> S  
 The whole of man's great duty to fulfil <sup>it wou T</sup>  
 Heav'n's sacred precepts vain traditions rend, <sup>it wou</sup>  
 Wealth and dominion only they intend. <sup>No T</sup>  
 Whilst power unlimited o'er all they claim, <sup>it wou</sup>  
 Religious conduct to approve or blame; <sup>70</sup> W  
 Forbid that right enjoin'd to search and chuse, <sup>(f)</sup> T  
 And persecute the soul that dares refuse. <sup>A</sup>  
 On faith implicit blind assent must rest, <sup>A</sup>  
 And one infallible, the only test.\* <sup>see not the tende</sup>  
 If such a church subsists, whate'er the name, <sup>75</sup> B  
 The truth must vindicate these lines from blame. <sup>the vigne</sup> H

\* Catholic, or Apostolic, or Orthodox, or Infallible, or, &c.

Such

Such are the dire effects of servile awe,  
Which fears the vengeance, but detests the law.  
Love and sincere devotion are opprest,  
Implicit faith and trust the seats of rest. 80  
How then shall graceless zealots, void of love,  
Who formally devout, can vice approve,  
Indulge the raptures of a brutish sense,  
And thinks eternal wisdom will dispense  
With fruitless faith, or furious zeal prevent (g) 85  
A law, that censures every foul intent,  
Where crimes, to real actions unconfid'd,  
Fix'd in the heart, a dread existence find. (h) 90  
Shall such, in future bliss bear any part,  
That bliss predestin'd to the upright heart. 95

No—vain is his religion built on fear,  
That looks on God as angry and severe;  
Wherein his great perfections are unknown,  
That courts him only to avoid his frown;  
And substitutes, instead of filial love, 95  
A dread, which tyrants only can approve;  
Sees not the tender father in his God, (i)  
But flatters like a slave, who fears the rod.  
The savage thus, who owns superior pow'r,  
His angry God first dreads, and then adores. 100

The

The wise Creator seeks not frightened slaves,  
Obedience cheerful is the point that saves,  
Which from the free, but humble heart proceeds,  
Which love still cherishing, right reason leads. (k)

Say, shall the hypocrite acceptance gain 105  
Of heaven, and yet no love for heaven retain?  
Can that Great Being, who is perfect love,  
His creature, who rejects it here, approve?  
Trust me, all vainly serve thro' fear alone;  
Love, and love only, can obtain the crown. 110  
But how (you'll cry) may we discern and know,  
Trusting no vain surmise, no outward show?  
Say, what the true criterion given to prove, 115  
If we with genuine ardour truly love?

Easy and plain the answer, its effect 115  
Must rest with thee; I only can direct,  
Prove thy own heart, 'twill cost thee little pains;  
That, that within itself, the proof retains. (l)  
Out of the heart springs all our good, or ill; for  
Thou know'st what God commands, thou know'st  
his will. 120

To those commands with heart and soul adhere, (m)  
In righteousness abound, and persevere. (n)

\* See Note (i).

Worship thy God in spirit and in truth,  
Nor hope by empty prayer his will to sooth.  
Thy neighbour equal to thyself approve,  
In acts of kindness, tenderness, and love.  
125

The golden rule, what should be done for you,  
The same, remember, is another's due.

Let no excess of appetite assail  
Thy mind, but strict sobriety prevail.

To that Almighty Will the whole resign, (o)  
Strong as meridian light thy love will shine.

Man's weak imperfect nature cannot stand,  
A bar to our Redeemer's saving hand,  
For thy salvation all his merits join,  
True faith and love, shall make these merits  
thine.

Our love is what he claims, declares the way,  
To prove that love sincere is to obey.

Here let enquiry rest, thy duty known,  
Love and obedience, will be made thy own.  
While these remain unshaken on thy part,  
God will accept thy love, and upright heart.

Open and free to all the duty lies,  
And life ineffable the immortal prize.

But

But do not holy records fear commend ? 145  
 Yes, fear in due degree will love attend.  
 It's not disputed, nor do we disprove  
 That fear, which nature has combin'd with love.  
 The servile is the fear, which we disclaim,  
 That tyranny exacts, and slaves sustain. 150  
 A terror that the free-born soul depraves,  
 The curse of tyrants, and the badge of slaves. (p)  
 A rigorous treatment may create a fear,  
 What love to parents, rigid and severe ?  
 Love makes the child observe the parent's will, 155  
 Which, free from dread, he's studious to fulfil.  
 Sincere affection never will offend,  
 Yet dreads no angry vengeance in a friend;  
 But fears to risque that share, which he receives,  
 Of kindness, the return of what he gives. 160  
 All fear, that love begets, is rightly bred,  
 Love owns a cautious fear, but not a dread.  
 Each soul within himself the truth shall prove,  
 Whose whole obedience stands confirm'd in love. (q)

\* See 1. John, iv. 18. That Rebuking the world for their iniquities, saith Jesus, I say unto you, that sin is of the world, but I come to you, that ye might not sin. He that committeth sin, abideth not in the truth: but he that doeth truth comitteth not sin.

# N O T E S

84

But do we not then offend? 14<sup>2</sup> Yea, lesser is the offence will prove a friend.

## L O V E O F G O D .

That is to say, the love of God is compunction with love.

(a) Our Lord and Saviour has informed us that our love of God is the first and great commandment. Thou shalt love (says he) the Lord thy God with all thy heart, with all thy soul, and with all thy mind. See Matt. xxii. v. 37.

The Love of Truth and Righteousness, with the obedience of a willing mind, is the love of God.—Without this love, all religion is vain: All worship and service lifeless and insignificant.

(b) When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive.—Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live.—Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit. Ez. xviii. 27, 28, 31.

If the Wicked turn from his sin—and walk in the statutes of life, without committing iniquity, none of his sins, that he hath committed, shall be mentioned unto him; he hath done that which is lawful and right, he shall surely live. xxxiii. 14—16.

(c) That Repentance may become effectual, let it be sincere; to be sincere, implies a total reformation from all habitual vice, and depravity of manners; a real forsaking of all that is evil, and an earnest steady pursuit of that which is right and good. These,

or

or either of them wanting, repentance is fruitless, and profiteth nothing, having no foundation but fear and dread, the spur of cowards when they fly from danger.

We read in psalm xciii. 10. Ye that love the Lord, see, that ye hate the thing which is evil.

PAUL tells his Roman converts, Rom. xiii. 9. Let love be without dissimulation: abhor that which is evil, cleave to that which is good.

Whoever serves GOD according to the rights and doctrines of the sect he professeth, or shall do acts of charity and benevolence, having no motive from the rectitude of his actions, but acting as it were by compulsion from authority, or any kind of forced compliance, from secret worldly views of interest or vain glory, cannot be deemed to have that love, whether it be the love of GOD, or the love of his neighbour, pointed out and recommended by the Apostle.

(c) Writing to his Galatians he shews them, that neither the observance of ceremonies, nor the omission, has any force or significance.—Neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love. Gal. v. 6.   
 Luke xii. 42. “Wo unto you, Pharisees, for you tithe mint and rue and all manner of herbs, and pass over judgment and the love of GOD.” The words of JESUS CHRIST.

(d) John v. 42. “I know you (saith JESUS) that you have not the love of GOD in you.”

(e) Worship, that proceeds from fear only, is in no wise better than flattery. It hath no meaning but safety. Who thus worships,

worships, represents to himself a deity full of anger, resentment, and vengeance, which he thinks to avert and pacify by exterior adoration, and a formal compliance with the dead letter of sacred forms and ceremonies. When this is applied to the TRUE GOD, it becomes the height of ignorance, folly, and wicked presumption. Thus the Jews were bigots to the letter of the law, but strangers, or at least negligent of the spirit of it. Ye hypocrites (says our SAVIOUR) well did ISAIAH prophesy of you, saying, " This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me."

Matt. xv. 7, 8.

(f) We read in John v. 39. " Search the scriptures ; for in them ye think ye have eternal life, and they are they which testify of me." — And it is recorded of the Bereans, that although " they received the word," the glad tidings of the gospel, " with all readiness of mind," ready for conviction upon sure evidence, yet, " they searched the scriptures daily, whether those things were so." Acts xvii. 11.

Jesus Christ never enforced his doctrines, never insisted upon his bare word, though he taught as no man ever taught, but always appealed to the senses and judgment of his hearers.— It appears also, that his immediate apostles observed this great example of their Lord and master, of which the judgment given concerning the Bereans, and commendation consequent thereon, is a remarkable instance. \*

\* *Poco d' Iddio* (says the Italian proverb)

*Nienti del papa.* — As much as to say,

With GOD some little freedoms you may take,

Speak freely of the Pope, your life's at stake.

With GOD some little freedoms you may take,

Speak freely of the Pope, your life's at stake.

With GOD some little freedoms you may take,

Speak freely of the Pope, your life's at stake.

With GOD some little freedoms you may take,

Speak freely of the Pope, your life's at stake.

(g) *Revelation iii. 14, 16.* I know thy works, says the faithful and true witness to the Angel of the church in Laodicea, that thou art neither cold nor hot; I would thou were cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spit thee out of my mouth.

*A lukewarm Faith can never constitute a true believer, neither can a lukewarm love make a faithful servant.* Can faith profit a man so as to save him, who hath no works to recommend his faith? Faith, if it bring forth no fruitful works, is dead, being alone. *Jam. ii. 14—20.* To believe in *God*, without a conscientious service, or acknowledge his revealed will without a confirmed obedience, can have no availment.—*Do not the Devils believe and tremble?* Yet they know neither love nor submission, and therefore *remain* what they are, *Devils*.

(b) *Matt. v. 28.* “*Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.*” The confirmation of this by One, who knew all things, admits no evasion.—The light of nature and dictate of reason, authorised a sagacious heathen to advance the like doctrine with equal truth, though not with equal authority.

Whoe'er premeditates a crime in thought,  
Contracts the guilt, tho' not to action brought.

*Juvenal Sat. xiii. v. 203.*

(i) “*God is Love*,” says the beloved Apostle *JOHN*, in his Epist. iv. 8.—Hence let us learn, that nothing but love, giving truth and sincerity to all our endeavours, can make these endeavours (at best imperfect) acceptable to the *God of Love*. That enthusiastic raptures, presumptuous imaginations, absurd mortifications, penances, and all extravagant penible actions, neither

neither enjoined, nor commanded by divine authority, but reprobred in many instances, (see Matt. xxiii.) are altogether foreign from the purity of the gospel, and the true spirit of religion, and therefore cannot be a reasonable, nor acceptable service and worship to the FATHER, who is that *Spirit*, which is worshipped only in *spirit* and in *truth*. John iv. 23, 24.

See *Characteristicks*, vol. II. p. 120.—Enquiry concerning Virtue. “To fear GOD any otherwise than as in consequence of some justly blameable and imputable act, is to fear a *devilish Nature*, not a *divine one*. Nor does the fear of hell, or a thousand terrors of the DEITY, imply conscience; unless where there is an apprehension of what is *wrong, odious, morally deformed, and ill-deserving*. And where this is the case, there *Conscience* must have effect, and punishment of necessity be apprehended; even though it be not expressly threatened.”

(k) Superstition, bigotry, and absurdity, one or all of these are the notorious consequences of religion, exalted at the expense of right reason, by those, whatever age or country, who presume to separate these inseparable blessings.

(l) 1 John, iii. 19—22. Hereby we know, that we are of the truth, “true believers and followers of the gospel,” and shall assure our hearts before him.—If our hearts condemn us not, we have confidence towards GOD,—because we keep his commandments, and do those things which are pleasing in his sight.

(m) John xiv. 21. He that hath my commandments (says our Lord) and keepeth them, he it is that loveth me. 1 Ep. ii. 5. Who so keepeth his (JESUS CHRIST) word, in him verily is

the love of GOD perfected, Ep. v. 3. For this is the love of GOD, that we keep his commandments.

(n) Mat. v. 6. "Blessed are they who hunger and thirst after righteousness, for they shall be filled."—They shall obtain their desire; they shall acquire the blessed gift of righteousness in full measure. Phil. i. 9—11. "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment."—A sensible experience of the force of truth.—"That you may approve things that are excellent, and that ye may be sincere and without offence till the day of CHRIST. Being filled with the fruits of righteousness."

(o) Submit the event and accomplishment of thy endeavours to GOD, who knows the true, though secret, sincerity of thy soul, and will reward it according to his good pleasure.

Say now, what difficulty remains with the enquirer, to discern and know our true love towards GOD?

(p) He who will create a fear in all, can never win or enjoy the love of any one.

(q) "The fear and reverence of the divine Majesty (says our great *Tillotson*) is the great foundation and principle of religion; but obedience to GOD's laws is the life and practice of it." Vol. vi. p. 1632. Serm. 101. Octav. 1742.

Let us close with that excellent pathetic exhortation of the Apostle to his Philippians, iv. 8. "Whatsoever things are true, whatsoever worthy of veneration, whatsoever things are just, pure, lovely, of good report, if there be any virtue, any praise,

"praise, think of these things,"—to do them. Oh! how eternally happy those, who do truly think of them, and put their thoughts in practice!

*Qui discit legem, nec redit ad eam,*

*Similis est homini, qui serit, sed non metit.*

**Who learns the law, he never keeps.**

**Is one, who sows, yet never reaps.**

\* A Hebrew proverb.

(e) - Suppose this event has second best elements of the arrangement to God, who knows the true, though lesser, necessity of the soul, has will least in according to his good pleasure.

case and know on this eve (within) God's  
case down, most glorious creation with the substance of the

How will this all ever win to enjoy? (a)

THE

“We are here to serve the public welfare,” he said, “and we are not going to let any man or group of men stand in our way.”

25. **TO A SON OF GOD.**

Jesus was a God, and he is still a God; to abide in him is  
to have the Spirit of God; and he who abides in him, abides in the Father.  
**H. T.**

# **HAPPY DREAMER;**

**FOR THE**

# **PILGRIM CONVINCED.**

IN GOD WE TRUST, and TRUST WE IN GOD.

III

62

T H 3

# HAPPY DREAMER;

OR THE

# PILGRIM CONVINCED.

*For GOD is also in Dreams, and Dreams advise.*

G 3

Р. О. Е. М.

U. S.

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With the organization he has managed to go to work and open up opportunities for himself in the business world.

This, your abbeyses felicitie with the love of these  
dignitaries, which, in respect to this occasion, coulde  
in this exercit, ceremonious meeting of your

## P R O E M.

HAVING endeavoured to shew the *necessity* and *efficacy* of loving GOD; our view in this little *Piece* is to shew the power of a *heart-felt love*, even where erroneous principles are the foundation, and *false objects* the support of it.

ZÉLOTES represents a superstitious member of a church loaded with rites and ceremonies of human invention.—He stands persuaded in his own mind of their *truth* and *importance*; with the *obligation* he lies under to follow and obey them.

His great zeal and strict adherence to these *apparent religious duties* shew his sincere love and the uprightness of his heart, in what he conceives will render him acceptable to the *DEITY*, and secure his future happiness.

His soul appears filled with the love of that *obedience*, which, suitable to his notions, consisted in this external ceremonious worship of *subordinate objects*.

His

## M P R O E M.

His zeal, like the GREAT APOSTLE, is ardent in what he fully persuades himself to be the true way; till convicted by the instruction of a striking dream, he is set free, and drawn into *real truth*.—This truth, awakened from sleep, he immediately embraces, and puts in practice with equal-zeal and fervency.

Let us draw from hence this religious moral: "If thou sin,

THAT sincerity, earnest desire, and endeavour on our part, will surely be acceptable to GOD, who will pardon all *erroneous opinions*, or *rebel* his *faithful servants* from them.

# PILGRIM

*mcu1 D5017 NEWB*

**Z**ELOTES, bred in superstition's school,  
Still made implicit Faith his leading Rule :  
Here did the stress of his religion lie ;  
" So wills the abuser, my part is to comply."  
" The Church is One, without that Church's pale  
What piety, what virtue can prevail ?  
" Implicit Faith, what reasoning can refute ?  
" Infallible forecloses all dispute."

Thus did he reason, from his cradle taught  
To dread and stifle all *enquiring Thought*.  
Determin'd by opinions not his own,  
That native right, *self judgment*, all unknown.

PENANCE and discipline his pious care,  
Hours, form, and number regulate his pray'r.  
At sainted shrines his pray'r's and vows he paid,  
With fervent zeal implor'd the *Holy Maid*.  
Heaven's awful Majesty he'd not draw near,  
The **LORD OF ALL** exceeds our mortal sphere.

Presumption to address the KING OF KINGS,  
 Thro' saints unknown an humbler pray'r he brings.  
 His tutor'd conscience held this worship right,  
 He err'd, not wilful, but thro' want of light.  
 His heart was honest, and his mind sincere,  
 With fervent love, but superstitious fear.

O Lust of pow'r ! O impious thirst of gain !  
 Religion, truth, and virtue ye prophane,  
 Long hath Imperial Rome recewid its doom,  
 Their system triumphs still in Papal Rome.  
 The fam'd Pantheon, that did first deguile,  
 To all the idol train a sacred pile,  
 Devoted since to Saints, preserves its fame,  
 Nor deviates from the purpose, but the name.  
 A Holy Virgin chief in this retreat,  
 The mighty Jove exploded, raked his scat'ring  
 Whilst twelve Apostles occupy the place,  
 Of those fam'd idols of celestial race.

\* These were twelve superior Deities called *Dii Consentes*, the chief or principal Gods. They were Jupiter, Quirinus, Mars, Minerva, Ceres, Diana, Venus, Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

Their names, according to ENNIUS, Ino, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptunus, Vulcanus, Resini-Antiq. Rom Apollo.

GOD before whose all-knowing mind appear  
 The real motives of our love and fear: Who  
 Who sees the inmost motions of the soul, His touch  
 Can every secret act or thought control: His eye  
 Sees and approves integrity of heart, His hand  
 Sincerely acting an erroneous part.

And other rites perform'd, one duty still I O  
 Remain'd to perfect his redundant zeal, no idle  
 For tho' his Offerings ev'ry Saint obtain'd, no. I  
 A task of great importance yet remain'd, yet  
 This sole defect his anxious bosom press'd The first  
 LORETTA's sacred shrine must be address'd. So  
 The pilgrim's merit fills his lab'ring mind  
 And zeal a failure scorns of any kind. Nor  
 This new resolve his steady mind pursues. A H  
 Nor seas, nor climates intercept his view, in the  
 No toil, no danger, nor the friend combin'd, in W  
 Can shake the sacred purpose of his mind: O  
 Thro' realms, and climes unknown, he takes his

way. \* There were twelve members of the  
 Council of the Order, called the Council of State. They  
 were chosen by the General Chapter, The Ordinary Council of State.  
 Some important persons were called the Council of State. They  
 were chosen according to English, law, after, Minutes, General  
 Diaries, Vases, Mass, Mercantile, Votes, Notary, Vouchers, Accounts, Rents, Audit, Rent  
 Allowance.

After tedious months claps'd, his longing eyes  
 The destin'd object of his zeal descrys.  
 Soon as the hallow'd dome appears in view,  
 His faith enlivens, and his joys renew.  
 With steps improv'd, his journey to complete,  
 He enters joyful the majestic seat,  
 The first blest object, two *Porphyrian bowls*,  
 Present th' *Alembarmic balm of souls*;  
 Sacred specific, Satan's check confess'd,  
 Undoubted safeguard to the tim'rous breast.  
 As vulgar charms the cottage door secure,  
 Charms, that malicious witches can't endure.

Our PILGRIM's first attention these invite,  
 Devoutly he performs the *mystic rite*.  
 His hand the cross significant displays;  
 Each bowl he tries, each bowl support conveys.

While thus employ'd, a rev'rend Monk appears,  
 Whose wrinkled brow bespoke declining years.  
 Of aspect mild, engaging and serene,  
 Peace form'd his looks, religion shap'd his mien:  
 He soon perceiv'd, and knew the Pilgrim's care,  
 And thus address'd him with a grateful air:  
 " Stranger,

STRANGER, thy looks, which common rank  
surpasse,

" Denote some Pilgrim of the nobler class.

" With holy joy thy face approach I greet,

" Welcome, thrice welcome to this blest retreat:

" Thy presence here declares a pure delight,

" And ready will to solemnize this rite:

" Great merit from this well-judg'd zeal must flow,

" And heaven the tenfold blessing will bestow.

" Since not the length nor labour of the day,

" Thy mind too laggeth, or thy purpose stay,

" But tho' the soul commands, she oft must fail,

" For human imperfection will prevail:

" Fatigue and toil our faculties depress;

" The soul unwilling shares a joint distress,

" Within my cell thy harras'd limbs repose,

" Let proper rest, thy labour'd journey close.

This needful offer quick acceptance finds:

ZELOTES readily to rest inclines.

While sleep sensation hushes, the wakeful mind,

In sensible of rest, and unconfin'd,

Moves on, but thro' a true ideal world,

By wild and incoherent fancy hush'd;

Debarr'd

Debased of reason (Nature so ordains) w b n A  
 A blind, confus'd resemblance entertain'd,  
 For aye b yobes. W p c u t e e n i n g s  
 Loose scatter'd images together join'd,  
 A medley void of meaning or design; and b n A  
 Imagination works, to plague or please;  
 As mind or body act, with pain or ease. T H E  
 Here heav'n with gracious influence interpos'd,  
 And tru'd in visionary scenes disclos'd;  
 The superstitious impulse to control,  
 And give relief to a deluded soul. W p c e k s o d W  
 As o'er his senses sleep the veil had cast, N  
 Vision transports him to a dreary waste, b n A  
 Presents an ancient temple, once renown'd,  
 Here in the flowing tract of ages drown'd. O  
 ALTARS and images, as long disus'd,  
 Dismember'd fragments lay in heaps confus'd,  
 One smaller part, not quite defac'd, exspect,  
 What former splendor had adorn'd the rest. E o o d o l u c e l u t t  
 A STATELY image here preserv'd its seat,  
 With splendor undecay'd and form complete.  
 Our Sleeper seems to fall before the Shrine,  
 (His bigot fancy makes it all divine)

And

And with accustom'd zeal, devout prepared  
For adoration, and becoming prayers, build A  
When seemingly a voice the silence broke, etc. I  
And thus the visionary idol spoke: bna

“ The treach'rous seas, and unfrequented waste,  
“ With painful toil, and dangerous steps, a'er past;  
“ What seek'st thou here, misguided pilgrim say,  
“ What urgent cause to tempt the irksome way ?  
“ Who seeks the Deity, seeks here in vain, bna  
“ Spurious his Faith, and fruitless as his pain.  
“ No God inhabits here; we only boast  
“ A senseless form to truth, and merit lost. V  
“ Whate'er deluded mortals may allow,  
“ Our all too wretched policy we owe. Here in the  
“ The Earth our substance, Men our form impart;  
“ What are we more, than blocks improv'd by art?  
“ Of all-devouring time the certain prey,  
“ We, like our makers, soon or late decay:  
“ Food to the smallest worm, if not, with rust  
“ Mould'ring away, and crumbling into dust. A  
“ See yon dismember'd trunk, now thrown aside,  
“ Tho' once like me, erect, the temple's pride. O  
“ Defac'd

bna

## THE PILGRIM.

“ Defac’d by these he falls unheeded there,  
 “ A noble monument of what we are.

“ Yet think not, Pilgrim, heathen blocks alone  
 “ Confront thy MAKER, or oppose his Throne,  
 “ All image service does that Throne upbraid;  
 “ To *Him* alone is worship truly paid.  
 “ And Gods or Saints, whatever age or name,  
 “ The one sole Lord of All alike defame.

“ PRAYER seeks some good, or deprecates some ill,  
 “ And both depend on one disposing will,  
 “ Whene’er you pray, you tacitly profess  
 “ A power unlimited to give redress,  
 “ But common sense and reason jointly own,  
 “ That all perfection rests in one alone,  
 “ A subtle priesthood solemniz’d this spring,  
 “ Deluded faith acknowledg’d it divine.

“ MAN sunk in error various Gods array’d,  
 “ As passion, policy, or interest sway’d.  
 “ Till promis’d light broke thro’ the thick disguise,  
 “ And clear’d the blund’ring sight of mortal eyes.  
 “ Down sunk the idol impotent and vain,  
 “ That long prevailing creature of the brain.

“ As

## THE PILGRIM.

69

“ As ~~Truth~~ prevail’d, he sunk to rise no more,  
“ Man learn’d his sole **CREATOR** to adore.

“ A **SECOND** veil then pride and avarice drew;  
“ Deceit and Fear misled mankind anew.  
“ Altars and shrines start up with like disgrace,  
“ Subvert the idol, and usurp its place.

“ **Saints** only prove kind **Heav’n**’s indulgent care,

“ Worthy your imitation, not your pray’r,

“ Creatures themselves of the *Eternal Mind*,

“ Selected to reform and teach mankind.

“ These constant travellers in *Virtue’s road*

“ Not only show, but lead the Way to **GOD**.

“ They sought nor praise, nor glory, well they knew

“ To whom all merit was decreed and due.

“ These wisely follow, so shalt thou fulfil

“ Thy duty to the first *All-perfect will*.

“ Like These, both live and pray, like These adore

“ **TRANSCENDENT** goodness, with unbounded power.

“ Now understand thy weak mistaken zeal,

“ Seek **HIM** to whom all Nature makes appeal;

“ And know, One sole and self-existing cause,

“ Hath planted Nature with unerring laws.

H

“ This

" This Earth Supreme, ~~the~~ <sup>the</sup> ~~highest~~ <sup>highest</sup> ~~Sea~~ <sup>Sea</sup> ~~two~~ <sup>two</sup> ~~of~~ <sup>of</sup> T. "   
 " Nob man of men, or angel can compare w<sup>th</sup> U. "   
 " Fixt to no place, nor limited by days and O. "   
 " Object lessons of worship, love, and praise. "   
 " This Earth wouldst thou know, adorned with vane. "   
 " On Nature's works, secure to find His glorie. "   
 " Every thing that is seen, is vanity in W. "   
 " First recognize thyself, within thy breast, "   
 " His living, his works, his Image there inspect. "   
 " Observe his works quick for ever moving thoughts. "   
 " Magnificency of scenes unthought. "   
 " How infinite the expanse which owest. "   
 " The vast extent of heav'n, earth, air and seas. "   
 " How she liveth, by numberless certain artes, "   
 " The works of ages in the shortest space. "   
 " By girdle, air plate, or distance unconfined. "   
 " Amazing emblem of the sovereign power. "   
 " He that passeth with the wind, from H. "   
 " Stand here now, what art thou before. "   
 " Whist Shadows, not the Substance, are in view. "   
 " All bid me farewell, fallen at main, for he is. "   
 " Nor do I call him all that is, abysmal. "   
 " Religious figures hold nothing more, profane. "   
 " What language, whose language soe, sounds peculiar. "   
 " Secure to H. "   
 " The

# THE PILGRIM.

221

“ The outward world is impotency and void, and T ”  
“ Unknown is the true design, of misemployment ”  
“ Of pure religion, no essential part, ”  
“ They live in value, as they touch the Fleas. ”  
“ What strikes the lightning ear, unless the Mind ”  
“ Lambidet, the preacher preaches to the wind. ”  
“ With heav’ly strains the ready lips may move; ”  
“ Dead is the prayer, unless the soul approve. ”  
“ Forms change like shadows in a moving sun; ”  
“ The substance stands unchangeable, and One. ”  
“ What good they yield, depends upon the will, ”  
“ The compasses steer not, but the Pilot’s will. ”  
“ She is seated in the Heart, who ”  
“ Nor scorns the aid of policy and art, how ”  
“ From pomp and armament, a splendor, stirs, ”  
“ She glories in her own simplicity, a gnisma. ”  
“ Her beauties native from herself arise; ”  
“ Falshood owes all her conquests to disguise. ”  
“ Give them all mock falshood, for vice bideth; ”  
“ To vain injurias be their slave no instant. ”  
“ In Spring and in the Sun, to althemente paygiles ”  
“ To one beloved God, and his commands obey. ”  
“ Secure

## THE PILGRIM.

“ Secure to reap at home the wild for fruit,  
 “ Which here escapes Thee in a false pursuit.”

THE Idol ceas'd, ZELOTES' pensive gaz'd,  
 Alarm'd with new ideas, and amaz'd,  
 Till sleep withdrew her fetters from his eyes,  
 And freed his lab'ring soul from false surprize;  
 The deep impression full his thought employs,  
 He wakes, and enters into real joys.  
 No word escapes him of the weighty theme,  
 And thus he meditates th' instructing dream.

“ BLESSED VISION, thou hast taught me where  
 to rest,  
 “ My ignorance and errors stand confess'd,  
 “ Thy lessons warm my soul with glad surprize,  
 “ Heav'n sure directs the dream, and dreams  
 advise,  
 “ A diff'rent view of things my mind illumines;  
 “ My animated soul new joy assumes.  
 “ I feel a pure enliv'ning flame descend,  
 “ And see religion in its sacred end.  
 “ Immortal Truth impart thy genial aid,  
 “ Deluding fears, and superstitious dread

“ At

# THE PILGRIM.

53

“ At thy approach withdraw ; true hopes arise,  
“ My soul her genuine path to thee descrys,  
“ Away delusive craft, religious art ;  
“ Ye stile reason, and corrupt the Heart,  
“ All virtue, truth, and knowledge ye upbraid ;  
“ The eye that’s perfect needs not foreign aid.

“ O Thou, whose wonders visible suffice,  
“ This globe, and yon unmeasurable skies,  
“ To show this creature man thy Pow’r  
    immense,  
“ Thy wisdom, and extensive Providence.

“ Thee only I’ll adore, no pow’rs beside  
“ In Heav’n or Earth, my duty shall divide.  
“ To Thee is prayer and adoration due ;  
“ Nothing repugnant to thy WORD is true.  
“ Thy WORD alone is perfect, all beside  
    springs forth from wilful ignorance and  
    pride.

“ False worship shall no more my soul enthrall,  
“ To Thee I humbly bend, SOLE LORD OF ALL.  
“ Aid and support, with never-ceasing force,  
“ The short remainder of my fleeting course.

“Let H 3 Delphiing tell us the qualifications of a

1A-32

74 THE EDITION OF COUNCILS

" Let thy *free spirit* still my mind improve,  
" And lead me on to *pure unchequer'd love*.  
" Thus fixt my soul her utmost strength will  
raise.

CHRISTIAN PHILOSOPHY  
" Thee *GOD of All* to serve in love and praise."

FOR we suppose *you* are *not* *so* *blind*  
Not *any* *conceit* *of* *ourselves* *can* *be*  
A *mind* *different* *from* *thee*  
I *ask*, *say* *you* *Heaven*  
T~~hat~~ *of* *us* *with* *best* *intention* *can* *commune*  
I *wish* *with* *every* *creature* *to* *know*  
Rebukes *unrehearsed* *hence*, *say* *exp*  
Delight, *express*, *with* *all* *our* *art*  
W~~hat~~ *of* *all* *with* *best* *intention* *can* *know*  
N~~o~~ *but* *none* *of* *us* *knows* *of* *any*  
May *check* *afflicting* *concern* *for*  
T~~hat~~ *of* *we* *with* *best* *intention* *can* *know*

The *intelligent* *author* *of* *the* *first*  
Let *truth* *say* *less* *of* *it*  
My *last* *want* *kind* *Nature* *gives*  
All *else* *is* *nothing* *else*

Councils

\* *For whom* " the *Magistrate* *of* *the* *subsequent* *period* "

# CONCLUDING. 47

“Let each other’s love fill your mind implore  
And keep me on the Highways to your dove.”

## CHRISTIAN PHILOSOPHER.

FOR me ambition has no charm,  
Nor vain encruse of wealth :  
A mind discernful, good and free  
I ask, and sober Health \*

That o'er my passions full command  
I may with ease maintain ;  
Repress unfeeling pride, and each  
Desire, that's wild or vain.

Watchful o'er all my appetites,  
-N O That none their bounds o'erflow;  
May check alluring sensual joys,  
Those harbingers of woe.

The settled tenor of my life,  
Let truth and reason square ;  
My real wants kind Nature aids,  
All else is childish care.

### cheerful

“Far from ‘the Madness of superfluous health.’”

Rowe

## THE PHILOSOPHER.

Chearful I take, what heaven bestows,  
 And praise is all my part :  
 While sweet content preserves my health,  
 Reflection warms my Heart.

The paths of Virtue, Heav'n's great gift, +  
 While studious to descry,  
 Secure from anxious care I live; <sup>By</sup>  
 Nor wish, nor fear to die. <sup>†</sup>  
 In pleasures by the great display'd  
 With care and cost unknown,  
 Unenvied, and from envy free,  
 I vindicate my own.

The beauteous objects I survey  
 Of nature deck'd with art,  
 Or bring return of pleasure past,  
 Or new delights impart.

---

+ " Skill'd in that noblest science, how to live,  
 " Which learning may direct, but heaven must give.

" The man who wisely consecrates his hours

‡ " By vigorous efforts and an honest aim,  
 With sober reason, and the love of truth.

" At once he draws the sting of life and death :

" He walks with Nature ; and her paths are peace."

YOUNG's Night Thoughts, No. 2.

Behold

# THE PHILOSOPHER.

35  
77

Behold with endless toil and strife  
What numbers push their views,  
While each a fond delusive scheme  
Of happiness pursues.

But every true essential good  
By nature unconfin'd,  
What flows from virtue, truth, and love,  
Are free to all mankind.

I vindicate my own  
Unconscious, and from such free  
With care and copy unknown  
In becomes the first gift by a

The passengers of the **Empress of Canada** were  
all returning to **Montreal** by **train**.

## Beagle

17

# THE PHILOSOPHER

Philosophy for the Masses  
Written with a pen  
by a man who  
lives a simple life  
and has no time  
to write books

Book 1  
By a man who  
lives a simple life  
and has no time  
to write books



